

PART 2: THE CELEBRATION OF THE CHRISTIAN MYSTERY SECTION ONE THE SACRAMENTAL ECONOMY  
CHAPTER ONE THE PASCHAL MYSTERY IN THE AGE OF THE CHURCH ARTICLE 1 THE LITURGY--WORK  
OF THE HOLY TRINITY

I. THE FATHER--SOURCE AND GOAL OF THE LITURGY

Para 1077- The word, “blessing” is used 18 times in the next seven paragraphs. One may draw the conclusion that the Sacraments are all about blessings. And the source of these blessings is always rooted in the Father. (PM) *Eph 1:3-6*)

Para 1078- Thanksgiving is always associated with blessings. That’s one of the aspects which make blessings so important. They teach and train us to be ever thankful. Of course in the sacraments we are grateful to the Father because of his giving heart and the gift he gave us. (PM) (*eu-logia, bene-dictio*) The word blessing actually means “adoration and surrender to one’s Creator giving thanks.” (PM) “His blessing is both word and gift.” (CCC)

Para 1079- “From the beginning until the end of time the whole of God’s work is a *blessing*. From the liturgical poem of the first creation to the canticles of the heavenly Jerusalem, the inspired authors proclaim the plan of salvation as one vast divine. blessing.” (CCC)

Para 1080- The history of salvation is initiated through the blessing God gave to Abraham. This is after the institution of the Noahaic covenant which re-instituted the original Adamic Covenant. Blessings are wrapped up intricately with each covenant. God blessed Adam and Eve and God has blessed Noah with fruitfulness despite man’s sin which had brought a curse on the ground. The Covenant with Abraham began to move men toward God and life since man was quickly going toward sin and death. Faith is introduced with the institution of the Abrahamic Covenant. (PM)

Para 1081- The divine blessings came alive in the saving events of salvation history with the birth of Isaac, escape from Egypt in the Passover and Exodus, the gift of the promised land, the election of David, the presence of God in the Temple, the purifying exile, and return of the “small remnant.” The Scriptures of the Law and Prophets and Psalms make apparent God’s blessings in the liturgy of God’s Chosen People helping them to recall the divine blessings and respond at the same time with praise and thanksgiving. (PM)

Para 1082- In the Church’s liturgy the divine blessing is fully revealed and communicated. The Father is recognized as the source and end of all blessings of creation and salvation. The Father is adored for this. We are filled with his blessings through his death, resurrection and ascension. God pours out his indescribable gift to us in his Holy Spirit. (PM)

Para 1083- There is a dual dimension of the Christian liturgy which is a faith and love response to the spiritual blessings the Father bestows on us. (PM) Through adoration, praise and thanksgiving, the Church united with the Son and the Holy Spirit blesses the Father “for his inexpressible gift.” (PM) (*2 Cor 9:15*) “On the other hand, until the consummation of God’s plan, the Church never ceases to present to the Father the offering of his own gifts and to beg him to send the Holy Spirit upon that offering, upon herself, upon the faithful, and upon the whole world, so that through communion in the death and resurrection of Christ, the Priest and by the power of the Spirit, these divine blessings will bring forth the fruits of life, ‘to the praise of his glorious grace.’ ” (*Eph 1:6*)

PART 2: THE CELEBRATION OF THE CHRISTIAN MYSTERY SECTION ONE THE SACRAMENTAL ECONOMY  
CHAPTER ONE THE PASCHAL MYSTERY IN THE AGE OF THE CHURCH ARTICLE 1 THE LITURGY--WORK  
OF THE HOLY TRINITY (CONT.)

II. CHRIST'S WORK IN THE LITURGY

**Christ glorified...**

Para 1084- Through words and actions, Christ brings himself to us by the Holy Spirit in the physical gifts he has bestowed upon his Church for the purpose of empowering, quickening and filling us with grace, in countless ways to manifest himself now in the faithful, bringing the effect of what the gift signifies by faith in us. (PM)

Para 1085- The effect of Christ's death upon the cross has an eternal reward. Christ never stops giving what He initially gave us. In fact, through the death of Christ we have redemption and forgiveness of sins bringing to us the hope of eternal life right now. His once for all sacrifice has been completed. However, God knew this act was not only to be never forgotten, but he would make it again and again present as his servant acts in place of his son, as priest bringing to reality this sacrifice in the form of the physical experience of the sacrament. In this way, the faithful may participate with Christ in an intimate and real sense everywhere and time the Holy Spirit is invoked upon in the liturgy by the Priest. This makes real and effective the death and resurrection of Christ in us all repeatedly. (PM)

**...from the time of the Church of the Apostles...**

Para 1086- Salvation is made available to all the world through Christ's appointment of Apostles to carry his good news by word and deed throughout all generations. Since people don't live without dying in this fallen world, Christ has provided the means of passing this authority on from generation to generation. Then, Satan's power is overcome on earth through time by also willing that "the work of salvation which they preached should be experienced through the sacrifice and sacraments, around which the entire liturgical life revolves." (PM) (SC 6)

Para 1087- "This 'apostolic succession' structures the whole liturgical life of the Church and is itself sacramental, handed on by the sacrament of Holy Orders." (CCC) This is all accomplished by the Holy Spirit's power. (PM)

**...is present in the earthly liturgy...**

Para 1088- Christ is truly present in his Church communicating his work of salvation especially in her liturgical celebration, in the sacrifice of the Mass, the Eucharistic Species, in anybody who baptizes another, in anyone reading the Word of God in the Mass and when the Church prays and sings. (PM) (Mt 18:20)

Para 1089- "Christ, indeed, always associates the Church with himself in this great work in which God is perfectly glorified and we are sanctified. The Church is his beloved Bride who calls to her Lord and through him offers worship to the eternal Father." (SC 7)

**...which participates in the liturgy of heaven**

Para 1090- Through the liturgy we share a very real preview of what is actually taking place where Christ is ministering at the right hand of God, We sing hymns to the glory of God with all the warriors and the heavenly army venerating the memory of the saints. In this way, we honor them hoping to have some share in heavenly fellowship with them. We with great anticipation look forward to singing God's praise along with them. Truly, we also desire to be with the Savior, our Lord Jesus Christ, until he, our life, shall appear and we too will appear with him in glory. (PM) (SC 8; cf. LG 50)